

Pam
Japan

Presbyterian church in the U.S.A.
Board of foreign missions

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NOW
IN
JAPAN

- WINDOW ON THE FUTURE

NOW IN JAPAN

JAPAN, an island empire in the North Pacific Ocean, off the coast of China and Siberia, mountainous and mild, where a man can walk from an orange grove on the shore of the Inland Sea to waist-deep snow in a pine-shrouded mountain pass in less than half-a-day.

JAPAN, with agriculture, fishing and the manufacture of textiles for mainstay, and silk, cotton goods and pottery for its chief commodities.

JAPAN, whose old political system had a religious foundation; the first emperor, Jimmu Tenno, was believed to have been descended from the Sun Goddess, and the islands,

according to tradition, had been especially created for his favored people. These beliefs were the basis of the *semi-official Shinto* religion which was, in effect, a refined form of ancestor worship, mixed in the case of the common people, with more or less animism. The second great religion, *Buddhism*, came into the country directly from China in the eighth and ninth centuries.

In 1859, after Perry's "Black Ships" visited Japan, and that country was opened to the west, the Presbyterian Board of Foreign Missions, U.S.A. shared in the opening of the door to "evangelical" Christianity by appointing Dr. James C. Hepburn, a medical man, with some experience in China, as the first missionary to Japan. He and Mrs. Hepburn settled in Yokohama. He gave medical treatment, worked out a system of Roman letters used to this day, compiled a dictionary, established a school and translated the Bible. Later, missions from the Southern Presbyterian Church, Reformed Church in America, the Reformed Church in the U.S., and the Presbyterian U.S.A. mission united to form a Japanese Church which became the largest single Protestant denomination.

EDUCATION . . . From the beginning, the Presbyterian Mission was interested in education, and the natural desire on the part of the Japanese for learning cleared the way. The early missionaries held weekly Bible classes in their homes. At first the pupils came out of curiosity. But the Gospel story compelled interest and, in those homes, surrounded by warmth and friendship, they came to know and love Christ.

The work spread rapidly. The Presbyterian Mission took specific responsibility for Girls' High Schools at Osaka, Kanazawa, Tokyo and Sapporo, and joined with other missions in the support of a girls' high school at Shimonoseki, a boys' high school and college in Tokyo, a Woman's College, a Theological Seminary and an Oral School for the Deaf in the same city. It also helped support a Theological Seminary in Kobe.

The key idea in old Japan was solidarity. The nation came before all else. Prior to the war, there were over one-quarter million Protestants whose primary allegiance was pledged to the Lord of Life. Many of the leaders feared this dual loyalty and with all their power sought to resolve it. It was at this time that the Protestant churches were formed into a union. It will be pointed out that this union was forced upon them unofficially but very effectively by the government. The Japanese officials were finding it difficult to deal with forty-three different Protestant denominations. These were all brought together to form the United Church of Christ in Japan. But it is also true that in the time of stress and uncertainty there was a natural drawing together of Christians for closer fellowship. Thus it was that the Church entered the war years as a unit.

WARTIME JAPAN presented a memorable picture. Every Japanese—individual or institutional—was under orders to stand behind the warrior.

Schools were not closed, but thousands of students, even high school students—mere boys—were called to the colors.

Worship was, in most cases, not denied, but pastors and other church leaders were forced to work in "essential industry" all day and half the night, seven days a week. What time, what strength was left for formal worship. But they worshiped!

Missionary leaders were sent home or interned but the consciousness of spiritual companionship was not destroyed.

Schools were burned and bombed and leveled by shock, but classes somehow, somewhere carried on.

War did not rob the Japanese Christians of their faith. This was evidenced even among the troops on foreign soil:

In Siam, nearly a thousand soldiers were quartered at the Boys' School in Lampang. People were fearful at first, but when they heard the soldiers singing Christian hymns at night, their hearts were cheered. There was not one complaint heard of these Christian Japanese soldiers during the entire four years they occupied the premises.

At the war's end, American churches were filled with joy at the survival of the Church in Japan and immediate preparations were begun to help in the reconstruction of Christian institutions. A Presbyterian missionary was among the first six assigned to visit post-war Japan and others soon followed.

POST-WAR JAPAN . . . The task of reconstruction has been a tremendous one. Between four and five hundred church buildings and many Christian schools were destroyed. An interdenominational fund, towards which Presbyterians contributed, has assisted in the rebuilding of 205 churches, and three former Presbyterian schools which were completely destroyed are now under construction. Missionary homes have been repaired and a beginning made in replacing eight which were burned. Christian communities and Christian leaders were weak physically; the short rations of the war years, the nervous strain of the bombings and the post-war uncertainties have made the Christians less able for the task. Food and clothing for the families of pastors and teachers, relief packages and refresher courses to rebuild both body and soul, were needed. But one great good has come out of the war—the Church has remained united! Some small groups have withdrawn, but the majority of the Protestants in Japan are still in one Church!

Post-war Christian work in Japan has offered two challenges to the American Church. It has challenged us to learn to work together, and we have accepted the challenge. Church union in Japan has resulted in ten different mission boards in America channeling their work for Japan through one agency. It has taken time to make the necessary adjustments. But once the details are adjusted, we shall be ready for the task with strength comparable to its magnitude.

The second challenge grows out of the post-war opportunity in Japan. Christian schools have twice the number of students they had before the war, and could have once again as many if they could only accommodate them. A considerable minority of the Japanese are ready to turn to Jesus Christ for the answer to their deep spiritual need. "Come and help us find the way," is the cry of old and young. A great Christian university for the Christian training of new leaders for Japan's new day is in process of being established.

"This is God's hour in Japan," said an American visitor. "It can be our hour, too, if we will let it be."

THE SLOGAN

— Christ for All Japan —





A PASTOR
BREAKS GROUND
FOR A NEW CHURCH.

CHURCH

*"And so were the churches established in the faith,
and increased in number daily." — Acts 16:5*

Yes, the United Church survived the war!

Denuded of equipment—years with no new Bibles or hymnals—more than 500 church buildings bombed out of existence—robbed of church homes—weakened in numbers due to war and privation; but their faith was strong! They began immediately to rebuild, rejoicing in the recovered privilege of free public worship.

Today, in quonset huts, on school campuses, in the open, amidst ruined church buildings, and in crude army barracks, people crowd to hear the Gospel; the Christians in calm faith, "know whom they have believed"—the others ask in hope, "Is this for me too? Is this the way?"

In some churches the answer has come quickly and membership has doubled and trebled. But the Church of Christ in Japan is not satisfied that this should happen to only a few churches, it has embarked on a nation-wide evangelistic campaign, built on the theme: "each one bring three."

Preaching, teaching, persuading, the Japanese Christians are determined that the new Japan shall find firm foundation in Christ. They need help—spiritual and practical help. They are ready to take it and use it!

The Rev. Michio Kozaki, moderator of the Church of Christ in Japan, puts it plainly:

"It is amazing how our people have lost all the prejudice and misunderstanding of Christianity so prevalent in Japan before the war. There is, however, much yet to be done and many obstacles in the way for which we need and ask your continued prayer and co-operation in advancing Japan's Christian program."



**NOW
IN
JAPAN**

HIGH SCHOOL STUDENTS
WELCOME A
MISSIONARY LEADER

SCHOOLS

"Go ye therefore, and teach all nations. . . . Matthew 28:19

One of the main emphases of Presbyterian mission work in Japan has been the educational program.

In 1890, the first kindergarten was opened in Kanazawa. Soon other stations began appealing for Christian kindergartens, offering either the room or salary or both until there were ten of these kindergartens being maintained by the Mission. Each kindergarten was connected with a local church. There were classrooms, playrooms, teachers' rooms, storerooms, kitchens and servants' quarters in each of these buildings. And in these schools, children found health, friendship, and actual day-by-day living according to Christian ideals.

Boys' schools were started by the government early in the history of modern Japan. It became then, the missionaries' task to begin a like provision for Japanese womanhood. Girls' schools were established. In 1880, Joshi Gakuin High School for Girls was opened in Tokyo, and later, others were opened. One in Sapporo in northern Hokkaido—Hokusei Jo Gakko; another, Hokuriku Jo Gakko, on the west coast in Kanazawa; a third in Osaka, Osaka Jo Gakuin; and in 1937, a fourth down in the southwestern part of the country in Shimonoseki, the largest girls' school in Japan, Baiko Jo Gakuin. To meet the demand of high school girls for higher education, Women's Christian College was established in Tokyo in 1918.

There are two theological seminaries in which Presbyterians participate, one in Tokyo—Nihon Shin Gakko, and the other in Kobe—Kansei Gakuin. Our Mission established one school for boys—Meiji College, which is one of the oldest modern schools in Japan, dating from 1875.

Our Mission also branched out with specialized service; The Oral School for the Deaf, in Tokyo, was founded in 1920.

About half of the Christian schools and colleges were destroyed during the war, but all of them are carrying on their work in temporary quarters and permanent buildings are now under construction.

JAPAN

A JAPANESE
WHITE HARVEST
OF RICE.



RURAL

*"Thou openest thine hand, and satisfiest the desire
of every living thing." — Psalm 145:16*

One of the primary needs in Japan today is food—food to fill hungry stomachs. This is no new need. Indeed, it has been cited as the reason for Japan's determined expansion during the period which led up to the war.

Convinced that Christianity must serve the whole man, Presbyterian missionaries early interested themselves in the welfare of rural people. Before war struck, a Christian rural project in Harima was gaining nation-wide attention. There, pastors preached, taught and lived their faith by precept and example. The pastor was a farmer, too, with his little fields tilled and tended in approved, modern manner; his farm animals—milk goats, chickens, pigs and angora rabbits—the best procurable; his heart open to his neighbor's need, his hands ready to help.

It wasn't easy—for traditionally, farm people everywhere react slowly to new ideas. They were slow to defy tradition enough to come out to hear the pastor preach on Sunday. Things are different today. Whole villages turn out for Sunday service to listen with eagerness and obvious longing. Whole areas ask for more help toward better ways of living.

"We have found again the real soil of the Japan we love," writes a missionary, "the integrity and character, loyalty to friendship, industry and thriftiness, the willingness to work and to hope and to endure. And we have found, above all else, a yearning for Christian teaching."

Now plans are being made to establish at least one Rural Leadership Training Center where lay men and women can be given practical courses on the church and rural problems. Just prior to the war, Dr. Kagawa said:

"In order to reach the rural peoples, we must speak their language, sense and share their problems, and incarnate the 'Word' in flesh and in actual service on the level of their daily life and needs."

The preaching of the Gospel to the people, the feeding and clothing of the people and the building of essential institutions for the people must continue and grow.

FORMAL OPENING
OF THE FIRST
SEMINAR OF THE
CHRISTIAN UNIVERSITY.



CHRISTIAN EDUCATION

Kokusai
Kirisutakya
Daigaku

The Christian
University
in Japan.

*"For ye are laborers together with God; ye
are God's husbandry, ye are God's buildings."*
—1 Corinthians 3:9

JAPAN is to have a Christian University. It is no new idea; it is a dream that has endured through two world wars and lived through two generations.

Now 13 denominations in America and Canada have joined forces with a co-operating Committee of Fifteen in Japan to make the dream come true. They have formed a Board of Founders and in Japan an all-Christian Board of Trustees has been organized.

A 350-acre site at Mitaka, 17 miles west of the center of Tokyo, has been bought. On it are buildings which can be remodeled for educational purposes. In Japan \$425,000 has been contributed by Japanese people for this Christian institution. Mission Boards here have also contributed, and a popular campaign is being launched in communities across America for additional funds.

What does this mean to Japan? It means that a whole new generation of Christian leaders will be able to get not only a Christian college education but a chance to finish professional school in a Christian environment.

JAPAN PRIORITY YEAR . . . This year 1950 is "Japan Priority Year" in Presbyterian Foreign Missions. Twenty-five new missionaries, principally for evangelism, are being recruited for Japan and additional funds are included within the budget to provide the Church with the proper tools for its task.

Presbyterian women plan to raise funds for a new building for Hokuriku Girls' High School that it may meet its opportunity in West Japan. Support for such projects will make it possible for Presbyterians to do their share in a well-planned and adequate program of evangelism and education in a country wide open now to the challenge of the Christian faith.



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Twenty-five new missionaries are being appointed in 1950

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